

REPORT OF COMMITTEE ON  
HISTORICAL BASIS, INVOLVEMENTS, AND VALIDITY OF THE OCTOBER 22, 1844, POSITION  
PART II--CHRONOLOGICAL DEVELOPMENT UP TO OCTOBER 22, 1844.

I. Original Miller Declaration. After William Miller's two-year period of intensive study of the prophecies, from 1816 to 1818, he spent several years in reviewing and checking upon his startling conclusion that the second advent of Christ was at hand, which would bring <sup>ing</sup> the end of this present world order. Finally he set down his deliberate conclusions in tabulated form in a handwritten statement of faith. However, this original "Statement of My Faith," dated September 5, 1822--which may be said really to mark the inception of the distinctive advent movement in North America--is without particularization, argument, or evidence regarding the crucifixion date, or its placement relative to the 70th week. It only anticipates the second advent in a general way as being at the end of the 2300 years "in, on, or before 1843."<sup>1</sup> It places the beginning of the 2300-year period back about B.C. 457 simply by implication rather than definite statement. See Exhibit A (1). It should be borne in mind that Miller reached his conclusions concerning the "year 1843" not simply the 2300-year prophecy alone, but upon the concurrent ending of a half dozen collateral lines of calculation, some of which largely dropped from the reckoning a little later.<sup>2</sup>

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<sup>1</sup> Photostat of original, dated "Hampton, Sept. 5th, 1822," in General Conference Advent Source Collection.

<sup>2</sup> See Section IV for tabulation.

II. Miller's 1831 Position. In a fuller autograph statement of faith, dated February 15, 1831--six months before beginning his public ministry in August, 1831--Miller specifies "1843 or 1847 at most" for the ending of the 2300-year and correlated periods.<sup>1</sup> With some uncertainty, he begins the 2300-year span tentatively with what he then believed to be the "20th year of the reign" of Artaxerxes, "about 455" B.C., and ends it "about 1845" A.D. See

Exhibit A (2). He also states that when Daniel's 1335 years are ended, they will "bring us down to 1843"--thus dating them from 508 A.D. However, an autograph Miller letter, dated August 9, 1831,--the month of his first sermon--fixes definitely and clearly upon B.C. 457 and 1843 as the terminal points for the 2300-year span, and couples with them the 1335 years from 508 to 1843 A.D., as a paralleling prophecy having exactly the same terminal date.<sup>2</sup> See Exhibit A (3).

This position on the 2300 years is consistently maintained and buttressed thereafter, as may be seen in Miller's first periodical articles in 1832;<sup>3</sup> in his 1836 permanent "Lectures," published in book form two years before other preachers began to join him;<sup>4</sup> and in the various advent periodicals as they began to be published, from 1840 onward.<sup>5</sup> Thus B.C. 457, the starting point of the 2300 years, becomes a fixed date in the advent movement,<sup>6</sup> attested by a galaxy of high authorities,<sup>7</sup> certified by various eclipse checks, and held undeviatingly by all Adventists until after the disappointment in 1844. So the Signs of the Times declares, editorially:

"The seventy weeks of Dan. ix. 24 have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B.C. 457 to A.D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it."<sup>8</sup>

This was the first of the three great structural dates to be correctly determined and maintained. See Exhibit A (2 & 3).

A scientific demonstration of the soundness and certainty of the 457 date, prepared by Dr. L.H. Wood, with graphs and tables, appears in Part IV of this Report. This is designed especially for those desiring or needing to go to the bottom of the scientific evidence confirming this historic position.

<sup>1</sup> Photostat in Advent Source Collection.

<sup>2</sup> Letter to Hendryx, "Hampton, Aug. 9, 1831." (In Advent Source Collection.)

<sup>3</sup> Articles Nos. 2 and 3, for (Brandon) Vermont Telegraph (Baptist paper), 1832. (Photostat of original mss. from which articles were printed in Advent Source Collection.)

<sup>4</sup> Miller, Wm., "Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843," Troy (N.Y.), 1836, pp. 49, 52, 76, 88.

5 Signs of the Times, Boston, Vol. 1, 1840, and onward; Midnight Cry, New York, Vol. 1, 1842, and onward.

6 See, for example, Advent Herald, Feb. 21, 1844, p. 23.

7 Usher, Ptolemy, Blair, Prideaux, Ferguson, Horne, Watson, Hales, Funck, Cappel, Whiston, etc; Signs of the Times, Jan. 25, 1843, p. 108; Jan. 1, 1845, p. 165.

8 Signs of the Times, Apr. 12, 1843, p. 44.

GENERAL NOTE: It is particularly to be noted that the documentation appearing hereafter is frequently but typical of a large body of supporting statements, often too numerous for tabulation, but which buttress or amplify the citations that do appear. Frequently it is the sum total of numerous allusions, direct statements, or emphases that determines the conclusion recorded, rather than any single statement.

III. Miller Calculation Involvements. The original Miller application of the 2300 years--from B.C. 457 to 1843 A.D.--fixes, however, upon a 33 A.D.

crucifixion as the terminus of the 70th week,<sup>1</sup> on the authority of one group of chronologists and astronomers favoring that date, chiefly James Ferguson.<sup>2</sup> This position is followed by Miller and all of his associates up until the spring of 1844.<sup>3</sup> From the very outset, Miller recognized that, in studying Daniel's prophetic periods, he was dealing with Hebrew or Biblical sacred years, which extended from spring to spring, instead of from January to January, as with our present calendar year.

His "Jewish year 1843" (common or Rabbinical reckoning) is specified as from the vernal equinox on March 21, 1843, to the vernal equinox on March 21, 1844,<sup>4</sup> without fixing upon any definite time or day within the period for the anticipated advent.<sup>5</sup> This general position is followed, at first, in practically all early charts, periodical articles, and book statements from Miller's early associates.<sup>6</sup>

See Exhibits B and A (3). Thus Miller says:

"I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be."<sup>7</sup>

The early Adventist leaders take their stand irrevocably upon the postulate that the 70 weeks constitute the first part of the 2300 prophetic days, consistently maintaining that if this connection between the 70 weeks of Daniel 9 and

the 2300 days of Daniel 8 does not exist, their whole system of exposition is shaken to its very foundation; while if it does exist--as they affirm--then the system must stand as impregnable.<sup>8</sup> This position they steadfastly maintain, citing a notable group of antecedent expositors as evidence of its propriety and soundness. This proposition was, of course, an equally fundamental principle of Adventist interpretation, along with that of the correct beginning of the period.

<sup>1</sup> Miller, Wm., "Evidence," pp. 49, 52; Midnight Cry, Apr. 13, 1843, pp. 14, 15.

<sup>2</sup> Ferguson, William. (1710-1776.) Eminent astronomer of Scotland.

Patron of George III. Most important work, "Astronomy Explained Upon Sir Isaac Newton's Principles, and Made Easy to Those Who Have Not Studied Mathematics," (Ed. by David Brewster), 5 volumes, 1823, pp. 334-337; Playfair, James, "System of Chronology," Edinburgh, 1784; *et cetera*.

<sup>3</sup> Signs of the Times, Apr. 5, 1843, pp. 33-35; Dec. 20, 1843, p. 152.

Appears continually; for example, Midnight Cry, Apr. 13, 1843, pp. 13-15.

<sup>4</sup> Miller, Wm., Signs of the Times, Jan. 25, 1843, p. 147; Midnight Cry, June 15, 1843, p. 107.

<sup>5</sup> Signs of the Times, Jan. 4, 1843, p. 121; Midnight Cry, Nov. 21, 1844, pp. 161, 162.

<sup>6</sup> Charts: Signs of the Times, May 1, 1841, pp. 20, 21; June 11, 1841, p. 39; Apr. 26, 1843, p. 61; May 24, 1843, p. 92 (reprinted in Midnight Cry, June 8, 1843, p. 99); Midnight Cry, Nov. 18, 1842, p. 4; Mar. 17, 1843, p. 59; July 20, 1843, p. 175; Aug. 31, 1843, p. 14.

<sup>7</sup> Signs of the Times, Jan. 25, 1843, p. 147.

<sup>8</sup> Signs of the Times, Apr. 12, 1843, p. 14.

GENERAL NOTE: The citations appearing throughout, it will be observed, are taken principally from the leading Millerite periodicals published in Boston and New York. These are not only thoroughly representative, but much of the tract and pamphlet literature of the movement originally appeared in article form in these journals, and rightly represents the progressive development of their positions. These are supported, however, by the books and pamphlets of the movement.

IV. Paralleling Prophetic Outlines. At the outset there is proportionally heavy emphasis upon subsequently-abandoned paralleling prophetic periods which were presumably to end in Miller's original "year 1843,"--such as the 6000th year from creation;<sup>1</sup> the 7 times of the Gentiles (2520 years) dated from B.C. 677, and beginning with the reign of the Gentiles over the Jews;<sup>2</sup> the grand jubilee of jubilees (2450 years) from B.C. 607, commencing with the desolation of Judea;<sup>3</sup> and the two "days," or 2000 years, from B.C. 158--the year erroneously chosen

for dating the League between the Jews and Romans.<sup>4</sup> But especially is the 1335-year period, from 508 A.D. to 1843, stressed as next in determining value to the 2300 years in fixing the close of the prophetic periods at the expected second advent and destruction of the earth-sanctuary by fire.<sup>5</sup> In fact, it is called "a binder"--tied to the 2300 days, having and insuring a common time ending.<sup>6</sup> See

Exhibit A.

<sup>1</sup> Midnight Cry, Feb. 22, 1844, pp. 243, 244.

<sup>2</sup> Signs of the Times, Jan. 25, 1843, pp. 147-149; Midnight Cry, Feb. 24, 1843, pp. 3, 4; Feb. 22, 1844, pp. 243, 244.

<sup>3</sup> Signs of the Times, Jan. 25, 1843, pp. 147-149; Midnight Cry, Feb. 24, 1843, pp. 3, 4.

<sup>4</sup> Idem.

<sup>5</sup> Signs of the Times, Jan. 25, 1843, pp. 147-149; Apr. 5, 1843, p. 33; Jan. 31, 1844, p. 195; Midnight Cry, Apr. 13, 1843, p. 15.

<sup>6</sup> Midnight Cry, Apr. 13, 1843, p. 15.

V. Autumnal Types Noted. Early in May, 1843, Miller calls attention to the autumnal Hebrew festivals as typifying the second advent, in contrast to the vernal feasts as fulfilled at the first advent:

"All the ceremonies of the typical law that were observed the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at his second advent."<sup>1</sup>

This printed statement is frequently cited thereafter, especially in the latter half of 1844, as the real initiation of the "7th month movement" idea.<sup>2</sup> Some even looked with interest upon the 7th month in 1843.<sup>3</sup> But this definite concept seems largely to lie dormant until the early part of 1844.

<sup>1</sup> Miller, Wm., Signs of the Times, May 17, 1843, p. 85.

<sup>2</sup> For example, see Advent Herald, Sept. 18, 1844; Oct. 3, 1844, p. 101; Midnight Cry, Oct. 11, 1844, p. 115.

<sup>3</sup> Midnight Cry, Oct. 31, 1844, p. 140.

VI. Associates Revise Terminal Date. As far back as April, June, and

December, 1843,<sup>1</sup> and February, 1844,<sup>2</sup> --months before Miller's original date expires for the ending of the "Jewish year 1843" at the time of the vernal equinox in 1844--his associates (Joshua V. Himes, Sylvester Bliss, Josiah Litch,

Nathaniel Southard, Apollos Hale, and others) begin to shift Miller's original date for the ending of the 2300 years from the March equinox over to April, 1844.<sup>3</sup>

See Exhibit C. Early in this period, a Signs of the Times editorial declares:

"Now there is a dispute between the Rabbinical, and the Karaite Jews, as to the correct time of commencing the year. The former are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Karaite Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year. The Jewish year of 1843 A.D., as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April, when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next."<sup>4</sup>

And Himes, after the spring equinox, says the Jewish year has not yet expired:

"After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. . . . Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by."<sup>5</sup>

Miller was at first unaware of the departure from the Biblical mode of computing the beginning of the Hebrew sacred year, that had crept in among the Jews through the course of centuries. So he roughly placed the "Jewish year 1843" as from "equinox to equinox." But as pressure from opponents forced the Millerites to defend their position on the Jewish year, Miller's associates were compelled to study deeply into its history, with the result that they were led to make the first correction in their calculation as pertains to the exact time of beginning of the Jewish sacred year. The "Jewish sacred year" extends from spring to spring, it should be noted, and takes the number or dating, in our Gregorian calendar, of the Gregorian year with which the greatest number of months in the Jewish sacred year coincide. So the Jewish year 5604 largely corresponds with, and consequently takes the number of, 1843. This principle was clearly recognized and applied by the Miller leaders.<sup>6</sup>

This correction of the beginning of the Jewish sacred year was made deliberately, on the basis of the Karaite (or Caraite) reckoning for the Jewish sacred year, with its "new moon of barley harvest" Scripture specification for its first month, Nisan, as noted in a foregoing citation. The Karaite Jews--Karaite meaning "literal adherence to the law"--came into prominence under Anan in the 8th century of the Christian Era.<sup>7</sup> This was in protest to the departures of the Rabbanite Jews, (or Rabbinical, as the terms are used interchangeably), pertaining to the time stipulations of the Pentateuch for the appointed feasts of the sacred year, which, according to Scripture, began with the new moon of Nisan, nearest the time of barley harvest in Judea, and therefore usually fell in April.<sup>8</sup> The Rabbanite Jews, on the contrary, from the 4th century of the Christian era onward, regulated the year by a fixed calendar, and began the year with the first day of the new moon nearest the vernal equinox, when the sun is in Aries, the first sign. Consequently their passover moons largely fell in March, as the Millerites clearly understood.<sup>9</sup>

There was as much controversy between these two Jewish groups back in the Middle Ages, as between the Pharisees and Sadducees of Christ's day, only now the controversy centered in the barley harvest versus the vernal equinox as the basis for computing the sacred year. The practical importance of this question can scarcely be overestimated in its effect upon the advent movement, for if this beginning month is not correctly timed, then every succeeding festival, including the Day of Atonement, is dislocated from its divinely appointed place.<sup>10</sup>

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<sup>1</sup> Midnight Cry, Apr. 27, 1843, p. 30; Signs of the Times, June 21, 1843, p. 123; Dec. 5, 1843, pp. 133-136.

<sup>2</sup> Midnight Cry, Feb. 22, 1844, pp. 243, 244. Apr. 25, 1844, p. 325,

<sup>3</sup> Midnight Cry, Mar. 21, 1844, p. 284; Apr. 4, 1844, p. 297; Advent Herald, Mar. 27, 1844, pp. 60, 61; Apr. 3, 1844, pp. 68, 69; Apr. 21, 1844, pp. 92, 93.

<sup>4</sup> Signs of the Times, June 21, 1843, p. 123.

<sup>5</sup> J.V.H.[imes], Midnight Cry, Apr. 4, 1844, p. 297.

<sup>6</sup> Midnight Cry, Apr. 25, 1844, p. 325.

- 7 Poznański, Samuel, "Karaite Literary Opponents of Saadia Gaon," Jewish Quarterly Review, London, 1908, Vol. X, pp. 22-41; "Ben Meir and the Origin of the Jewish Calendar," Jewish Quarterly Review, Oct., 1897; Hastings, "Encyclopedia of Religion and Ethics," (1913 ed.), Vol. III, Art., "Calendar (Jewish)." Albiruhi, "Chronology of the Ancient Nations," (Tr. by Sachan), London, 1879, pp. 68, 69. Malter, Henry, "Saadia Gaon, His Life and Works;" Philadelphia, 1921, pp. 72, 81.
- 8 Jahn, "Biblical Archaeology," (Tr. by Upham), Andover, 1823, pp. 22, 112; Michaelis, J.D., "Commentatio de Mensibus Hebraeorum," (Trans. by Bower), in Horne's "Introduction," Philadelphia, 1841, Vol. II, Part II, Ch. VII, p. 74, note; Buhle, J.G., "Economical Calendar of Palestine," (English trans.) in Calment's "Dictionary of the Bible," London, 1830, pp. 700--707; Scaliger, Julius, "De Emanatione Temporum," Lib. II. 107. Francofurti, MCXCIII.
- 9 Midnight Cry, Apr. 25, 1844, p. 325.
- 10 See further in Sec. VII, for Karaites.

VII. Karaite Reckoning Espoused. Running practically all through the two leading journals of the Millerite movement--the Signs of the Times (changed on Feb. 14, 1844, to Advent Herald) and the Midnight Cry--there is repeatedly stressed this time distinction between the Rabbanite and the Karaite reckoning for the true Jewish year--the Rabbanite spring festival being in March; the Karaite usually a month later, in April.<sup>1</sup> The Karaite calendar is deliberately adopted by the Millerite leaders, as it is based upon the conforms to the Biblical demand of a "barley-harvest new moon" for the first Jewish month, Nisan, and its Passover. The following extract is from a long editorial statement appearing both in the Advent Herald and the Midnight Cry, makes this apparent:

"That the Karaite Jews are correct, is plain from the 23d of Lev., which requires that the barley shall be ripe at the passover, on the fourteenth day of the first month, and which, at Jerusalem, is one whole moon later than the Rabbins keep the passover, and who pay no attention to this requirement of God. . . . It will thus be seen that the true Jewish year extends to the New Moon in April. Those who would pursue this farther, are referred to No. 16, Vol. 6, [Signs, Dec. 5, 1843] of this paper, where the structure of the Jewish year is more fully shown."<sup>2</sup>

This involved harmonizing the lunar months with the solar year, which accumulated over a month's difference every three years or so, and therefore necessitated the introduction of an additional moon, known as the intercalary month Ve-Adar (second Adar), between Adar, the last month of the Jewish sacred

year, and Nisan, the first or Passover month. From this point of time--the true first month,--the autumnal festivals of the seventh month are located.<sup>3</sup>

After the Roman dispersion of the Jews from Palestine, the Rabbins, in order to secure uniformity, changed the reckoning of their sacred year in the time of Hillel, about 360 A.D.--or 360 C.E. (Christian Era), as the Jews ordinarily tabulate it--from its natural, divinely commanded form from of old--regulated by the barley harvest and the observation of the new moon--to an artificial, astronomical form, influenced by the Roman ecclesiastical calendar, beginning their new year with the new moon on or nearest the vernal equinox.<sup>4</sup>

The Jews were forbidden by Rome to announce their festival days, and Christians who observed Easter on the 14th day, were guilty of "the 14th day heresy."<sup>5</sup> Following the Council of Nicea, ecclesiastical Rome began to assume the power to proclaim an Easter Sunday to follow as the next day after the ancient Jewish passover of the 14th day, which the church arbitrarily set to be the first full moon after the vernal equinox.<sup>6</sup> The subsequent calendrical reckonings of the Rabbinical Jews differ, therefore, from those prior to the fourth century. So, following the time of Hillel, the first month Nisan was wholly separated from the barley harvest factor, usually coming a month earlier than the Scriptural requirement, as later revived by the protesting Karaites.<sup>7</sup>

The Rabbanite calendar is therefore rejected by the Millerites as neither Biblical nor astronomically accurate as pertains to the new year, the passover, and the Day of Atonement.<sup>8</sup> The accounts of travelers confirmed the position of the Karaites. The evidence found in Buhle's old "Economical [or Agricultural] Calendar of Palestine" was one of the determining factors, together with Calman's then recent observations.<sup>9</sup> Parallel listings of both calculations of the "movable" Atonement feast ultimately appear in the Midnight Cry, tabulating September 23 for the Rabbanite date, and October 22 for the Karaite date, in the year 1844.<sup>10</sup> Even after the disappointment, adherence to the Karaite position on the reckoning of the year is still maintained. See Exhibit D.

- <sup>1</sup> Midnight Cry, Apr. 27, 1843, p. 30.
- <sup>2</sup> Advent Herald, Mar. 20, 1844, pp. 52, 53; reprinted in Midnight Cry, Mar. 28, 1844.
- <sup>3</sup> Albiruni, "Chronology," pp. 62, 63.
- <sup>4</sup> Midnight Cry, Mar. 28, 1844, p. 289; Oct. 11, 1844, p. 117; Scaliger, "De Emendatione Temporum," pp. 108, 194; Horne, T.H., "Introduction to the Critical Study and Knowledge of the Holy Scriptures," Phila., 1841, Vol. II, p. 74.
- Sidersky, David, "Astronomical Origin of Jewish Chronology," in Mémoires présentés par divers savants à L'Académie des Inscriptions et belles-lettres de l'Institut de France," Vol. XIII, part 2, ch. II and III, secs. 21 and 22, pp. 623-626, Paris, 1913.
- Scaliger, Joseph, "De Emendatione Temporum," lib. ii. 105; Eusebius, "Ecclesiastical History," Bk. V, chs. XXIII, XXIV, pp. 222, 223 (1847 London ed.); Graetz, Heinrich, "History of the Jews," (Tr. by Wogue and Bloch), Paris, 1888. Vol. III, p. 207.
- Clavius, Christopher, "Romani Calendari A Gregorio XIII P.M. Restituti Explicatio," Tom. V, Moguntiae, MDGXII, Caput. III. 54.
- Jahn, "Biblical Archaeology," pp. 22, 112.
- Advent Herald, Mar. 20, 1844, pp. 52, 53.
- Buhle, J.G. (Eng. trans.) in Calmet's "Dictionary of the Bible," London, 1830, pp. 700-707; Calman, E.S., American Biblical Expository, New York, April, 1840, pp. 399-415.
- Advent Herald, Sept. 25, 1844, p. 60, with editorial card.

VIII. Crucifixion Date Shifted. After the spring disappointment, at the passing of the "Jewish year 1843" (in April, 1844), the "Jewish year 1844," instead of the former, becomes, in Adventist terminology, the corrected and accepted terminal point for the 2300 years, as witness the Midnight Cry:

"The Jewish year which synchronizes the nearest with A.D. 1843 must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October, 1842, and the ecclesiastical year ending April, 1844, nine months of each being included in A.D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology."<sup>1</sup>

The accuracy of this contention is attested by contemporary Jewish "Lunar Calendar."<sup>2</sup>

There then occurs a correspondingly necessary and logical shift of the ending of the 70 weeks from 33 over to 34 A.D.--which is in fact the true terminus.<sup>3</sup> This change was effected by shifting the crucifixion date either back a couple of years or forward to 34, as some were prone to do, on the authority of another

group of chronologists, while Ferguson<sup>4</sup> and the 33 A.D. authorities were abandoned because of their obvious error.<sup>5</sup> Two excerpts must suffice, but these clearly show that the abandonment of the 33 crucifixion date was occasioned by following the Karaite calendar position to its logical conclusion, which disannulled the 33 A.D. Friday passover, as will be discussed in Section IX, which follows. The first citation appeared in April, 1844, the second back in December, 1843:

"A correspondent wishes for an explanation of a statement. . . on the calculation of Ferguson in determining the date of the death of Christ. The statement is this--'Before the defect in Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise.' The writer asks, 'What is that mistake?' It is this: His calculation supposes that the Jews fixed their passover at the time of Christ's death, by the astronomical process now in use among the Jews. As this was not then in use, the basis of Ferguson's calculation is wanting, and of course it is defective."<sup>6</sup>

"It will be seen, therefore, if the Karaite Jews are correct (and the Mosaic law settles the question that the Passover cannot be observed till the barley harvest is ripe), that an astronomical calculation of the day of the week on which the first full moon after the vernal equinox in A.D. 33., would fall, cannot prove the day of the week on which the true Passover would be observed that year, and consequently cannot prove the year of the crucifixion. We said it could not prove the day of the week on which the true Passover would be observed: if the first full moon after the vernal equinox in 33 came on Friday, the next full moon would be 29 1/2 days later. But as the Jews reckoned from the first appearance of the moon, which is seen sometimes 29 and sometimes not till 30 [days] after the appearance of the previous moon, we should have no means of knowing whether the 14th day from its appearance would be on Saturday, 29 days from the 14th of the previous moon, or on Sunday, 30 days from the same period. If, therefore, the Karaite Jews are correct, while the calculations of Ferguson as to the day of the week on which would fall the first full moon after the vernal equinox, are perfectly correct, they give us no certain clue to the day of the week on which the true Passover came, and consequently cannot determine the year of the crucifixion."<sup>7</sup>

Contenders for this position held the crucifixion as still marking the end of the 70th week. Others, and evidently the majority, began to favor a 31 A.D. crucifixion date, placing the cross in the "midst" of the 70th week,<sup>8</sup> and cite Eusebius as a witness to the 31 date.<sup>9</sup> Still others in this transition period, not clear on the "midst",<sup>10</sup> whether denoting the precise middle or a more elastic term--assumed the 34 A.D. terminus for the 70th week, independent of the time in the 70th week in which the crucifixion took place.<sup>11</sup> In any event, 34 was now the terminus of the 70th week, harmonizing with the grand terminus in 1844.

See Exhibit A.

- <sup>1</sup> Midnight Cry, Apr. 25, 1844, p. 325.
- <sup>2</sup> Lopez, Moses, "A Lunar Calendar of the Festivals . . . Observed by the Israelites Commencing Anno Mundi 5566 and Ending in 5619," (1805 to 1859.) Newport, 1806.
- <sup>3</sup> Midnight Cry, Apr. 13, 1843, p. 15; June 27, 1844, p. 398; Signs of the Times, June 21, 1843, p. 123; Dec. 5, 1843, p. 136.
- <sup>4</sup> Ferguson, James, "Works of . . . Astronomy" (Trans. by Brewster), Vol. I, pp. 334-337, Edinburgh, 1823.
- <sup>5</sup> Signs of the Times, Dec. 5, 1843, p. 134; Midnight Cry, Feb. 22, 1844, pp. 243, 244; Apr. 11, 1844, p. 310; Advent Herald, March 20, 1844, pp. 52, 53; Mar. 27, 1844, pp. 60, 61; Apr. 10, 1844, p. 77.
- <sup>6</sup> Midnight Cry, Apr. 11, 1844, p. 310.
- <sup>7</sup> Signs of the Times, Dec. 5, 1843, p. 134.
- <sup>8</sup> Signs of the Times, Dec. 20, 1843, p. 148.
- <sup>9</sup> Idem; Eusebius, Pamphilus, "Ecclesiastical History," (Tr. by Cruse). London, 1847, Bk.VII, ch. xxxii, pp. 322,323.
- <sup>10</sup> Signs of the Times, Dec. 5, 1843, p. 131; Dec. 20, 1843, p. 148.
- <sup>11</sup> Midnight Cry, Feb. 22, 1844, pp. 243, 244.

IX. Seventh Month Movement. Beginning first in an article written February 16, 1843,<sup>1</sup> and continuing progressively throughout 1844, Samuel S. Snow stresses the autumnal Jewish seventh month, Tisri, as the true ending of the prophetic 2300-year span, dated from the seventh month of B.C. 457. In May, 1844, Snow writes:

"John's ministry began in the latter part of A.D. 26, and ended with the autumn of A.D. 27. Here commenced the week of the confirmation of the covenant, i. e., the establishment of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31 when our Lord was crucified in the 'midst' [i.e., middle] of the week.' Three years and a half more (the last half of the week), during which the word or covenant was confirmed by them who had heard the Lord, (Heb. 2:3) brings us down to the autumn of A.D. 34. . . . I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i.e., 1810, being added, brings us to the autumn of A.D. 1844. . . . But I am confident, from the light I have received from God's blessed word, in those glorious types which He has given in mercy, for His children to understand, that our King and Saviour will appear in His glory in the seventh month of the Jewish sacred year.<sup>2</sup>

This position reaches its final printed form in the True Midnight Cry of August 22, 1844, first published at Haverhill, Mass., after the epochal Exeter campmeeting.<sup>3</sup> Snow's argument is built upon the Karaite true reckoning for the sacred year--embracing both the 10th day of the 7th month ending, and a 31 A.D.

spring crucifixion. Regarding the right year (1844) as now settled upon the basis of the outline prophecy periods, he sets forth the specific day of the expected advent as October 22, in this true year, on the basis of the 10th day of the 7th month atonement type.<sup>4</sup> He definitely shifts the date of the cross from the end of the 70th week, in 34 A.D., as still held by some, back to the specified "midst" of the 70th week in the spring of 31 A.D.<sup>5</sup> For this he cites William Hales as his chief chronological authority,<sup>6</sup> along with the contrasting testimony of the Rabbanite and Karaite calendars--the Rabbanites affirming 33 A.D., and the Karaites declaring for 31 A.D., as the only Friday passover falling within the circle of years embracing Christ's public ministry.<sup>7</sup>

Support for Snow's position grew slowly but steadily.<sup>8</sup> Thus the second and third of the three great structural dates of the 2300-year span come to be correctly determined and consistently maintained by all participating in the seventh month movement--until after the disappointment on October 22. See Exhibit A (5).

The writings of the Christian Jewish scholar, Joseph Samuel C.F. Frey, exerted a marked influence upon Snow and his associates in fixing upon October 22, 1844, as the precise 10th day of the 7th month fulfilment of the atonement autumnal type, in parallel to the death of Christ as our great antitypical Passover Lamb, accomplished historically on the exact year, month, day, and even hour specified in prophecy.<sup>9</sup> Writing on Oct. 14, 1844, just before the disappointment, Himes states in the Advent Herald that he had had inserted, in several daily papers in Boston, an explanation of the Adventist expectation concerning October 22, in which these words appear:

"As the types of the Jewish law, the Passover, the waving of the sheaf of first fruits, and the Pentecost have been honored by the greatest events of the Christian dispensation, viz.: the death of Christ, 'our passover,' his resurrection, and the bestowment of the gifts of the Holy Ghost, this led us to the belief that as the work to be done by our Lord at his second coming, is typified by the transactions of another great typical institution of the same law, the national atonement, or cleansing of the people 'from all their sins before the Lord,' on the 10th day of the 7th month--he will then appear for the salvation of his people."<sup>10</sup>

It was the exactness of this Passover fulfilment that had won Frey to Christianity,<sup>11</sup> as he calculated the crucifixion year on the basis of the 70-week prophecy and year-day principle, and the month and day on the basis of the stipulated 14th day of the 1st month for the sacrifice of the typical passover.<sup>12</sup> This gave force to Snow's paralleling contention regarding the atonement day which had been previously intimated by Miller.

A scientific demonstration of the soundness and the certainty of the 31 A.D. spring crucifixion, prepared by Miss Grace Amadon, appears as Part V of this Report. This has been made available especially for those equipped with sufficient astronomical background to follow and evaluate the full evidence involved in the conclusions reached, which evidence has been checked by Mr. Glen Draper, of the United States Naval Observatory, and other experts.

Concerning the seventh month movement, Mrs. E.G. White makes this sweeping declaration:

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and have stood firm upon the platform of truth, still feel the influence of that blessed work, and bear witness that it was of God."<sup>13</sup>

It should be added, parenthetically, that these Adventist writers in 1844 were sedulous students of the scholars who had gone before them. They had mastered their writings, and constantly allude to and quote from them. Large volumes had been written, such as Faber, just on the 70 weeks alone,<sup>14</sup> and ponderous sets devoted much space to the discussion of Old and New Testament chronology, involving the 7th year of Artaxerxes, the year of the crucifixion, et cetera.<sup>15</sup> The thoroughness of the Millerite writers' acquaintance with the best authorities of the past was truly noteworthy, and deserves our admiration. They were familiar with and pressed upon such citations as this:

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's collations, and in all the ancient Versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean, 2300."<sup>16</sup>

As a related part of the 7th month movement position, Snow, Storrs, and Litch adjust the beginning of the 1335-year period from 508 to 509 A.D., in order to bring its close into harmony with the now generally accepted ending of the 2300 years in 18<sup>4</sup>4, which is recognized as the grand, synchronous ending of all these interrelated prophetic periods.<sup>17</sup> See Exhibit A (4 & 5). This adjustment to 509 is specifically accepted as an integral part of the general 7th month movement position, and appears in all the leading papers,<sup>18</sup> the Advent and Midnight Cry, Herald, for instance, stating, editorially:

"We refer the reader to Bro. Snow's argument. One thing, however, is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting [in] the present Autumn the termination of all the prophetic periods."<sup>19</sup>

"The twenty-three hundred years of Daniel must very soon expire--the thirteen hundred five and thirty years will end at the same time, and Daniel will stand in his lot."<sup>19</sup>

The famous and effective 18<sup>4</sup>3 cloth chart, and the various other antecedent charts published in the advent papers--which incorporated the 2520 years (7 times), the 2300 years, and the 1335 years, with their respective beginning dates, as all terminating in the "year 18<sup>4</sup>3,"--were not used in the relatively brief great 7th month movement, as they were before the correction and shift from the 18<sup>4</sup>3 to the 18<sup>4</sup>4 terminal as the end-date of all the outline periods involved.

Now, on August 22, 18<sup>4</sup>4, Snow published this remarkable statement in the very heart of his True Midnight Cry, the document which really gave form and impetus to the 7th month movement:

"This event [the crucifixion] took place, according to Doctor Hales, one of the ablest and best chronologers, in the spring of A.D. 31. Ferguson has placed it in A.D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April.--The word Caraites signifies 'one perfect in the law.' These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii.28. It was likewise the day before the Sabbath, as is

proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A.D. 33, and not for several years before or after. But according to the Karaite reckoning, the Passover occurred on that day in A.D. 31. Therefore, that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles.<sup>20</sup>

In order to grasp the significance of Snow's strong and really revolutionary stand on a 31 A.D. crucifixion as a Karaite reckoning, it is necessary first to take a retrospective glance. After the passing of Miller's "year 1843," about the time of the spring equinox in 1844, this significant statement, among others, appeared during the discussion:

"For if the Jews commenced their years in the time of our Saviour, in accordance with their present calendar, Ferguson's calculation, which is based upon it, would prove the crucifixion to have been on the 3rd of April, A.D. 33: but if it was not then in use, it does not demonstrate that the crucifixion was in that year. On this point the whole question of 33 turns."<sup>21</sup>

The vital point of the argument in this quotation lies in the difference, which was even then becoming increasingly apparent, between the erroneous basis of Ferguson's conclusions concerning 33 as the death-year of Christ, and the only true basis of calculation which could be applied to the first century. This difference turns, in the ultimate, upon the complex stipulations of the modern Jewish calendar. From the united testimony of authorities on this question, three principal contrasts are to be noted between it and the Hebrew regulations operative in the time of Christ. These are:

1. The computed Rabbinical Jewish calendar of the 4th century onward, does not observe its New-Moon festivals on a Sunday, Wednesday, or Friday, or its Pascha on a Monday, Wednesday, or Friday. These "illicit days" are exempted according to the rules adu and badu.<sup>22</sup>

2. Since the time of its fixation, in the 4th century, the Rabbinical Jewish calendar has ignored the Mosaic law of the barley sheaf connected with the passover, and has a Nisan which begins principally in March, the Pascha always taking place at the time of the first full moon after the vernal equinox, before the harvest is ripe in Judea.<sup>23</sup>

3. The modern Jewish Passover, as Nisan 15, coincides with the full moon unless a day illicita interferes, which advances the feast one day.<sup>24</sup> The ancient command of "Passover on the 14<sup>th</sup>" is no longer observed. Nisan 15, as the day of the full moon, obliterates the divinely appointed astronomical interval between conjunction and the first day of Nisan.<sup>25</sup> (This latter feature will be more fully discussed in Part V, which see.)

Because these pronounced features of the Rabbanite calendar had, from the 9th century onward, been strenuously opposed by the Karaite scholars, the argument pertaining to the date of the crucifixion began ultimately to center around these three lines of difference, and were designated by the Adventists in the 7th month movement as contrasting Rabbanite and Karaite positions for a Friday passover during the ministry of Christ. And down through the centuries, this has indeed been the index finger to the problem. Consequently, from the viewpoint of calendar science, from the evidence of the moon's behavior in her relation to the earth, from the harmonizing of the solar and lunar equations governing the Hebrew year--which, by the command of God, was to conform both to the sun and also to the moon--and from the demands of the prophecies of Daniel as well as of history, as pertaining to the ministry of Christ, the thought of these 1844 students of prophecy was focused upon the year 31 A.D. as the only possible alternative for the previously-held 33 A.D. passion of Christ.

The year 30 was rejected, obviously, for the reason that it cuts short the working period of Christ by one passover, and because it does not fit the specifications of the prophetic "midst" of the week. (The question of the four passovers will likewise be discussed in Part V.) So, on the foundation of the Mosaic teaching, the 7th month leaders concluded that--

1. The Passover-Nisan is an April Nisan, when the "rain is over and gone;"
2. The barley ears must be ripe by the middle of Nisan, or about the 14<sup>th</sup> day; and,
3. The Passover festival can come on any day of the week, there being no days

illlicita.

Ferguson's choice of the year 33, with April 3 as a Friday passover, was consequently rejected as Rabbanite in character, because occurring on the first full moon after the equinox, before the barley could possibly be ready for the festival offering. And if Ferguson's crucifixion-Friday, as of April 3,<sup>26</sup> though actually the day of a full moon, with her phasis on the eastern horizon at sunset--were placed in its proper relation to the 14th day of Nisan, the day on which the lambs were slain, that Friday, according to the testimony of the early Jewish writers in and before the time of Christ, was Nisan 13, the day before the regular passover of the Jews, and could not have been the day on which Jesus was crucified.<sup>27</sup>

Of this fact, the Karaites give evidence from computations which have crept into their modern system of calculation.<sup>28</sup> Calendar science also confirms this ancient rule relative to the Jewish passover, for if the full moons were placed on Nisan 14, then there would be some first days of Nisan in the interval which would actually precede the phasis, or first appearance, of the new moon.<sup>29</sup> According to Hales, "the true Paschal full moon was the day before,--Thursday,--when Christ celebrated the Passover with his disciples"<sup>30</sup>

The 7th month movement leaders were thus left with the year 31 A.D. as the Karaite year for a Friday passover, because of its relation to the ripening barley in April. That crucifixion April full moon occurred after sunset, near the end of the calendar day, on April 25, 31 A.D., or according to the astronomical "Julian day number," 1732495.<sup>31</sup> Another Jewish day had begun, and it was Thursday. At sunset of this day, the full moon, low on the eastern sky, faced the setting sun in the west--a sign that the evening of the passover had come. We have a testimony concerning this very position of the moon and sun, handed down to us since the days of Ptolemy Philadelphus, and included in a fragment from the "Canon Paschalis" of the learned Anatolius, bishop of Laodicea in the third century, A.D.

The authority quoted is Aristobulos, Eusebius passing on to posterity his remarkable statement:

"Aristobulos,' it is there said, 'maintained that at the paschal festival the sun as well as the moon must necessarily have passed the equinoctial point; that the day of the paschal festival began on the 14th of Nisan after the evening, when the moon stands diametrically opposed to the sun, as any one can see at the time of full moon. The sun then stands in the sign of the vernal equinox.'<sup>32</sup>

The Karaites understood this ancient rule for the Pascha. And on this basis, and from the fact that they undeviatingly taught that the feast should always come in the time of the ripening barley, their name was used by Snow and his associates as authority for a Friday passover in the year 31.

In order to grasp this group of facts, it must be borne in mind that the persecution of the Rabbinical Jews in the fourth century brought great confusion to that group in regard to their festival days, which they were not allowed to announce.<sup>33</sup> And when finally, of necessity, they thereupon developed a computed system, it was molded under the distinct influence of the councils of the Catholic Church, who dictated the position of the 14th day of Nisan to be that of the first full moon after the spring equinox, as from this point the church regulated her own Easter feast.<sup>34</sup>

These facts in Jewish history were well known to Joseph Scaliger,<sup>35</sup> and also to Sir Isaac Newton,<sup>36</sup> whom the Millerite leaders had studied. But both of these chronologers erred in allowing five passovers to the years of Christ's ministry. Consequently their testimony, along with that of Ferguson concerning the day of the crucifixion, was deliberately and understandingly set aside by the men of the 7th month movement in locating the cross in the midst of Daniel's prophetic 70th week.

Never should it be forgotten in this connection, that, reaching clear back to the times of pagan Rome, the emperor, as Pontifex Maximus, ever claimed and exercised the power of control over the calendar.<sup>37</sup> And when we reach the period of the professed Christian Roman Emperors, beginning with Constantine, we observe the same control exercised in fixing the Christian festivals, particularly as regards Easter.<sup>38</sup> Constantine, presiding over and controlling the Council of Nicea in

325, there regulated and fixed--under the influence and at the behest of the Catholic bishops--the Easter feast to occur on the first "Lord's Day" following the first full moon, either on or after the vernal equinox, based upon the "Cycle of the Golden Numbers" (the 19-year cycle), as commanded by the Council of Nicea.<sup>39</sup> This was made obligatory by Roman civil law.<sup>40</sup>

This politico-ecclesiastical decision profoundly influenced the attitude of the Jews, and forced the fixation of their sacred calendar, particularly

as regards the time of their passover, contrary to the express command of Jehovah.<sup>41</sup> The developing Catholic Church sought, in this way, to settle the 4th century controversy created by the "moon question" in relation to the passover. But Clavius plainly declares that both the day and date of the appointed "paschal rite" of the church is not the "true way."<sup>42</sup> These two factors--Christian and Jewish--consequently constitute the erroneous basis upon which many noted scholars have calculated a 33 A.D. crucifixion date. 33 A.D. is thus both the distinctively Catholic crucifixion date, and the much-sought Rabbinical Jewish Friday-passover that would coincide with a year in Christ's ministry.

Furthermore, the title and office of Pontifex Maximus, laid aside by the Roman emperors, was assumed by the Bishop of Rome. And the power to regulate the calendar persisted throughout the period of papal supremacy, as witness Gregory XIII and his famous "Gregorian calendar" reform, with its ten-day adjustment, effected through aid of the great scholars, Scaliger, Calvius, and Lillius. This did not affect, however, the consecutive serial days of the week ending with the Sabbath, which have continued undeviatingly through the centuries--Friday, October 15, 1582, taking the place of Friday, October 5, of the same year.<sup>43</sup>

Thus we see that the Little Horn's subtle manipulation of the "times and laws" of God, outlined in Daniel 7, extends out beyond the flagrant Sabbath aspect, to effect universally accepted ecclesiastical calendar changes, both Christian and Jewish, which in turn had to be discarded by the Millerite leaders before they could reach a true conclusion as to the 31 spring crucifixion in the midst of the

70th week<sup>14</sup>-- thus to establish the certainty of the 1844 autumnal terminus of the 2300 years.

- 1 Midnight Cry, February 22, 1844, p. 243, 244; Advent Herald, April 3, 1844, p. 69; Midnight Cry, June 27, 1844, p. 397; Advent Herald, Aug. 14, 1844, p. 15; True Midnight Cry, Aug. 22, 1844, Haverhill, Mass., pp. 1-4; Midnight Cry, Oct. 10, 1844, pp. 106, 107.
- 2 Snow, S.S., Midnight Cry, May 2, 1844, p. 353.
- 3 Advent Herald, Aug. 21, 1844, p. 20; Midnight Cry, Oct. 31, 1844, p. 140.
- 4 True Midnight Cry, Aug. 22, 1844.
- 5 Idem; See also Eusebius, "Proof of the Gospel," Bk. 10, ch. 7, pp. 136, 137, (New York, 1920 ed.).
- 6 Hales, Wm. (Died 1821. Irish clergyman and scientific author). "New Analysis of Chronology and Geography, History, and Prophecy," London, 1830, Vol. II, p. 518. (Highly commended by Horne and Orme.)
- 7 True Midnight Cry, Aug. 22, 1844.
- 8 Midnight Cry, June 27, 1844, p. 398; Advent Herald, Aug. 21, 1844, p. 20.
- 9 Snow, S.S., True Midnight Cry, Aug. 22, 1844, p. 4; Advent Herald, Oct. 2, 1844, p. 71; Midnight Cry, Oct. 10, 1844, p. 105.
- 10 Advent Herald, Oct. 30, 1844, p. 94.
- 11 Frey, Joseph S.C.F., "Judah and Israel," New York, 1840, pp. 8, 9.
- 12 Frey, "Scripture Types," New York, 1841, Vol. I, pp. 93--109; "Joseph and Benjamin . . . the Controversy between Jews and Christians," New York, 1841, Vol. II, pp. 194--199, 254--259.
- 13 "Great Controversy" (1931 ed.), p. 401.
- 14 Faber, Geo. S., "Dissertation on the Prophecy Contained in Daniel ix. 24-27, Generally Denominated the Prophecy of the Seventy Weeks," London, 1811.
- 15 Horne, Prideaux, Usher, etc.
- 16 Hales, Wm., "New Analysis of Chronology," London, 1830, Vol. II, p. 512.
- 17 Midnight Cry, Feb. 22, 1844, pp. 243, 244; True Midnight Cry, Aug. 22, 1844, pp. 1-4; Advent Herald, Oct. 16, 1844, p. 86.
- 18 Midnight Cry, Mar. 21, 1844, p. 284; Sept. 12, 1844, p. 74; Oct. 12, 1844, p. 123; See also Advent Herald, Voice of Truth, etc.
- 19 Advent Herald, Oct. 16, 1844, p. 86; Midnight Cry, Sept. 12, 1844, p. 74.
- 20 True Midnight Cry, Aug. 22, 1844, p. 2, first published at Haverhill, Mass., and printed and reprinted in the various Adventist papers.
- 21 Advent Herald, March 27, 1844, p. 60.
- 22 Albiruni, "Chronology of Ancient Nations," London, 1879 (Trans. by Sachau), pp. 66, 144.
- 23 Scaliger, J., "De Emendatione Temporum," p. 107.
- 24 Compare Passover day with date of paschal moon. See any "Nautical Almanac."
- 25 Albiruni, "Chronology," p. 159; "American Jewish Year Book 5678" (for 100 year Calendar), Philadelphia, 1917. See tables for Nisan 15.
- 26 Ferguson, James, "Astronomy," Vol. I, p. 334, Edinburgh, 1823.
- 27 Harkau, A., and Katzenelson, L., "Hebrew Encyclopedia" (Russian), St. Petersburg, Vol. IX, art. "Karaites."
- 28 Kokisoff, Jufuda, "Karaite Calendar," Odessa, 1880.
- 29 See Hypothesis I, Table II, in Part V, of this Report for full explanation.
- 30 Hales, Wm., "A New Analysis of Chronology," London, 1830, Vol. I, p. 100, Note.
- 31 See Table I, in Part V of this Report; "American Ephemeris and Nautical Almanac for the Year 1939," Washington, D.C., 1937, p. 808.

- 32 Caspari, C. E., "A Chronological and Geographical Introduction to the Life of Christ," (Trans. by Evans), Edinburgh, 1876, p. 8; Eusebius Pamphilus, "Ecclesiastical History" (Trans. by Crusé), London, 1847, Bk. VII, Ch. XXXII, pp. 322, 323.
- 33 Graetz, Heinrich, "History of the Jews" (Trans. by Wogue and Bloch), Paris, 1888, Vol. III, p. 207.
- 34 Clavius, Christopher, "Explanation of the Restored Roman Calendar," Moguntiae, 1612, ch. 3.
- 35 Scaliger, "De Emendatione Temporum," p. 106.
- 36 Newton, Sir Isaac, "Observations on Daniel and the Apocalypse," London, 1733, pp. 85-162. Note: From the discussion of Newton in reference to the prophecies, the year of Christ's ministry, and the luni-solar year of the Jews, it is evident that he closely followed Scaliger in his conclusions.
- 37 Peck, H.T., "Dictionary of Classical Literature and Antiquities," art., "Pontifex," p. 1300, New York, 1896; Lamont, Roscoe, "The Roman Calendar and Its Reformation by Julius Caesar," Washington, D.C., 1919, p. 6.
- 38 Clavius, "Explanation of Restored Roman Calendar," pp. 54-56.
- 39 Idem., p. 56; Lamont, "Roman Calendar," pp. 6-8, where Bull, dated "Tusculum, 1581" appears.
- 40 Justinian, "Corpus Juris Civilis" (Trans. by Scott), Cincinnati, 1932, Vol. 12, bk. I, Tit. I, secs. 2, 4 (3); Title xii, sec. 7; Vol. XVII, "New Constitution 131," ch. IV.
- 41 Sidersky, David, "Astronomical Origin of the Jewish Chronology," part 2, ch. IV, sec. 45, in "Mémoires . . . de à l'Académie . . . de France," Paris, 1913; Scaliger, "De Emendatione Temporum," pp. 105, 106.
- 42 Clavius, "Explanation," p. 56.
- 43 Lamont, "Roman Calendar," p. 8.
- 44 Sidersky, "Jewish Chronology," ch. III, sec. 30, p. 634, and 80-year Table of First Century on p. 628.

X. Entry Upon Tarrying Time. After passing the April, 1844, ending of the "Jewish year 1843," as the formerly understood terminus of the 2300-year span, on the basis of the Karaite reckoning, and pending the promulgation and general acceptance of the 7th month movement position, a marked settling down into a waiting attitude characterizes nearly all of the Millerite leaders and papers, based upon expressions in Habakkuk 2:3 and Matthew 25, on the "tarrying time," during which period there is little activity.<sup>1</sup> Leaders are slow about accepting the 7th month position, resting back upon this "tarrying time" phrase of the parable.

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<sup>1</sup> Midnight Cry, Mar. 21, 1844, p. 280; Advent Herald, Apr. 24, 1844, pp. 92, 93; May 1, 1844, p. 97; Midnight Cry, June 6, 1844, p. 373; Advent Herald, July 17, 1844, p. 188; Aug. 14, 1844, p. 14; Aug. 21, 1844, p. 21; Midnight Cry, Oct. 3, 1844, p. 101; Signs of the Times, Aug. 6, 1843, p. 180.

XI. Movement Becomes All-Absorbing. From August, 1844, onward, the "tenth day of the 7th month movement," or "true midnight cry," steadily gains momentum and place among Adventist preachers and papers. In September and early October, the Snow True Midnight Cry article of August 22 is printed and reprinted both separately and in practically all Adventist journals.<sup>1</sup> Giving the "cry" becomes the all-absorbing burden, as all other aspects and corollaries pale into insignificance.<sup>2</sup>

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<sup>1</sup> Midnight Cry, Oct. 3, 10, 1844, etc.; <sup>Advent</sup> Herald, Oct. 2, 9, 16, 1844, etc.  
<sup>2</sup> Midnight Cry, Sept. 26, 1844, p. 96.

XII. Pioneers Capitulate Tardily. The most prominent Millerite leaders are the last to take their stand for the October 22 date. Miller finally capitulates on October 6, still holding, however, to his former "1843" terminus at the equinox in March, but making the applied "tarrying time," of Habakkuk 2:13 and Matthew 25, extend to October 22, as the expected day of the advent on the basis of the types. Miller is almost alone in failing to change from 1843 to 1844 for the terminal date of the 2300 and 1335 year periods, and in correcting the crucifixion date from 33 to 31 in the "midst" of the 70th week.

It should be clearly understood that the 7th month movement, so far as the general emphasis and support of the specific day, October 22, is concerned, was confined to a few weeks prior thereto.<sup>1</sup> The leaders, and the leading papers which voiced their attitude, were still markedly conservative, even when they began to espouse the Snow position, at first using such expressions as "about October 22 or 23," or "coincides nearly with October 22."<sup>2</sup>

Only Snow and those accepting his position are, from August onward, positive in conviction, and specific and aggressive as to specifying the day. The majority are hesitant. It is ultimately the gripping consciousness of actually living within the fateful seventh month, with its attendant experiences, that brings the great host of Adventist preachers and people to final acceptance and intensive support of the October 22 date.<sup>3</sup>

<sup>1</sup> Midnight Cry, June 27, 1844, p. 397; Advent Herald, Sept. 11, 1844, pp. 45, 47; Sept. 18, 1844, p. 52; Midnight Cry, Oct. 10, 1844, p. 108; Oct. 12, 1844, pp. 122-127.

<sup>2</sup> Midnight Cry, Oct. 3, 1844, pp. 98, 102; Oct. 19, 1844, p. 133.

<sup>3</sup> Advent Herald, Oct. 30, 1844, p. 93; Midnight Cry, Oct. 31, 1844, pp. 140, 141.

XII. Basis of Precise Calculation. Following the Biblically and astronomically sound original Karaite reckoning for the true Jewish sacred year, the Adventist leaders fix upon October 22 as the true 16th day of the true 7th month by applying this direct and simple formula: As the true "first month" began with the appearance of the new moon in April, 1844, so the true "seventh month" in that year must begin with the appearance of the corresponding new moon after its change on the evening of October 11, the new moon becoming visible on the 13th, as every current calendar informed them. Therefore, they declared, the 10th day of the 7th month would fall upon October 22, New England-time reckoning.<sup>1</sup>

See Exhibit E. Here is a typical statement:

"We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on October 22. We have given our reasons for believing that Christ will then come, the second time, to the salvation of them that love his appearing."<sup>2</sup>

The time calculations for the specific day were complicated by the fact that not only does the Jewish sacred year differ from our Gregorian year--running from April to April, instead of from January to January--but the Jewish or Biblical day is from sunset to sunset, instead of our arbitrary civil reckoning from midnight to midnight. All calculations must therefore accord with Biblical reckoning, and then be translated into our present Gregorian calendar, civil-time reckoning.

It is also desirable to remember that the Jewish day takes the number or dating of the civil day with which it corresponds for the greatest number of hours; and in modern times from the astronomical point of view, it is the coincident day in which the sun crosses the meridian at midday.<sup>3</sup>

This Millerite conclusion is reached with remarkable cogency, soundness, and exactness. Three consecutive civil days stand out in indissoluble connection in their process of reckoning: First, October 11, with its change of the moon, or conjunction, in the evening; next, October 12, with its first appearance of the new moon crescent in New England; and third, October 13, as the first day of Tisri, the true first day of the seventh month of the sacred year. See Exhibits F and H.

October 11 the Millerite leaders got from the astronomical dating of the common, local almanacs--such as the American, Farmer's, Great Western, New Troy,<sup>4</sup> etc.--and the moon's position in relation to the earth for the year. October 12 they designated for the appearance of the new moon, on the testimony of Hales, Geminus,<sup>5</sup> and others.<sup>6</sup>

From the very fact that the moon's position was then nearest the earth, that is, in perigee--and the only new moon of the entire year that was in perigee--and her motion therefore the most rapid in her course, they rightly adopted the acknowledged ancient and modern reckoning, allowing one day only for her translation, that is, between conjunction and the first appearance of the new moon in perigee.

See Exhibit G. This conclusion was also in accordance with the rules of modern astronomical research as regards the phasis, or first appearance, of an autumnal new moon, which allows about 22 or 23 hours for visibility, whereas the new moon in October, 1844, had nearly 24 hours between conjunction and the first sunset.<sup>7</sup> Hence, the 13th of October (or 1st of Tisri), would necessarily be the day immediately following this sunset observation of the new moon--or October 13, Boston civil time reckoning. Consequently, the 10th day of Tisri could come only on October 22, or in the astronomical nomenclature, Julian day number 2394862.<sup>8</sup>

It should ever be remembered that the interval between the vernal and autumnal conjunctions (which conjunctions determine the passover and atonement feasts), was always a fixed interval--the number of days in the intervening months never changing, as no intercalary months or days ever intruded into this period. From spring conjunction, or moled (Jewish term for "mean conjunction"),<sup>9</sup> to the fall

conjunction, there are always exactly 177 days,<sup>10</sup> and from the passover (Nisan 1) to and including the day of atonement (Tisri 10), 173 days.<sup>11</sup> (Fuller discussion of these fixed periods will appear in Part V.) Thus the principle of calculation was relatively simple, and the likelihood of error greatly reduced.

Because every Jewish or Biblical day, extending from sunset to sunset, includes parts of two civil days, which are counted from midnight to midnight, the Jewish day takes the number or dating of the civil day with which it coincides for the greatest number of hours. In Boston, only 22 hours and 55 minutes elapsed between conjunction on Elul 29 (the last day of the 6th Jewish month, or Oct. 11), and the sunset-beginning of Tisri 1 (the 1st day of the 7th month, or Oct. 13)--thus they are really less than one full 24-hour day apart, although dated the 11th and 13th respectively. (A fuller discussion of this, too,--and related features--will appear in Part V.) This seemingly puzzling anomaly becomes simple and understandable through the study of Exhibits H and I. All becomes clear when the inevitable relationship between Jewish and civil time is grasped. It is similar in principle to the "3 days and nights" of Christ's entombment, which was in reality but one full day and parts of two others.

No intricate mathematical or astronomical calculation was necessary, so the Adventist position was easily understood by the common people. Nevertheless, a scholarly mastery of the astronomical and chronological aspects of the question was a conspicuous characteristic of Millerite leadership and literature. It was because of this that their arguments could not be gainsaid by the scholars of the time.

Definite note is taken, in the Midnight Cry of October 3, of the fact that the Rabbanite Jews had already observed September 23 as the 10th day of the 7th month,<sup>12</sup> and that this was doubtless a month too early. In the same journal on October 11, we read:

"The day [of atonement] is observed by the Jews more than any other in the year, though they observe it one month earlier than the true time, as we think it evident from the fact that barley is not ripe in Judea on the 16th day of the first month, as they reckon time; but the law of Moses required a sheaf to be waved before the Lord on that day."<sup>13</sup>

No Adventists looked for the second advent on September 23, the Rabbanite date, because for a year and a half they had all been following the Karaite reckoning for the sacred year--both for the Jewish year 1843, and for 1844--which reckoning placed the first Jewish month in April, and in consequence the seventh month in October--and therefore not in September.

- <sup>1</sup> Advent Herald, Sept. 25, 1844, p. 60; Midnight Cry, Oct. 11, 1844, p. 117; Oct. 3, 1844, p. 101; Signs of the Times, Dec. 5, 1843, pp. 134, 135; Midnight Cry, Oct. 31, 1844, p. 141; Advent Shield, Jan., 1845, pp. 276-279.
- <sup>2</sup> Midnight Cry, Editorial, Oct. 11, 1844, p. 117.
- <sup>3</sup> Schram, Robert, "Kalendareographische und Chronologische Tafeln," Leipzig, 1908, Cf. discussion of Julian day numbers.
- <sup>4</sup> "American Almanac and Repository of Useful Knowledge for the Year 1844," Boston, published by David H. Williams, 1843; "The Great Western Almanac for 1844," published by Jos. McDowell, (calculations by Charles F. Egelmann), Philadelphia, 1843; "The Farmer's Diary and Western Almanac for the Year 1844," (calculations by Horace Martin), Bath, N.Y., 1843; etc.
- <sup>5</sup> Gemini, "Elementa Astronomiae" (Trans. by Manitius) Lipiae, 1898, p. 129.
- <sup>6</sup> Midnight Cry, Oct. 31, 1844, pp. 140, 141.
- <sup>7</sup> Fotheringham, J.K., Journal of Philology (XXIX) 57, 1903, London, pp. 105, 106; Hevelius, "Selenographia," Gedanum, p. 275.
- <sup>8</sup> Note: In 1582, at the same time that Gregory XIII was revising the calendar for the centuries ahead, Joseph Justus Scaliger undertook the great task of laying out a calendar for the ages past, extending his system 4713 years before Christ. In this reckoning he gives each day a number, and these are known by astronomers as the "Julian day numbers." In this manner every day for past, present, or future is accounted for. According to this system, the Julian day number for  
Oct. 22 = 2394862  
Oct. 13 = 2394853  
See "American Ephemeris and Nautical Almanac for the year 1939," Washington, D.C., 1937, p. 811.
- <sup>9</sup> Sidersky, David, "Astronomical Origin of Jewish Chronology," in "Mémoires présentés par divers savants à l'Académie des Inscription et belles-lettres de l'Institut de France," Vol. XII, part 2, Paris, 1913, ch. I, sec. 2, p. 603, note 1.
- <sup>10</sup> Sidersky, "Astronomical Origin of the Jewish Chronology," in "Mémoires par divers savants," Vol. XII, part 2, p. 607, ch. I, sec. I, Table on Jewish year; ch. I, sec. 8, p. 612, Paris, 1913; Scaliger, "De Emendatione Temporum," p. 85.
- <sup>11</sup> Woolhouse, W.S.B., art. "Hebrew Calendar," Encyclopedia Britannica, 11th ed. Note: Inasmuch as the passover came at the time of barley harvest, and the month of March was the month of the latter rain that matured this harvest, it is evident that the month of Nisan began with the first new moon following the vernal equinox. At times it became necessary to introduce an intercalary month in the lunar year to make this possible. The interval, however, from the fourteenth day of the first month (the passover) up to and including the tenth day of the seventh month (the day of atonement), never varied, always being one hundred seventy-three days.

The months of Hesvan, Kislev, and Tebet sometimes varied as to whether they had twenty-nine or thirty days. Thus the number of days from the day of atonement around through the winter to the passover varied at times as much as thirty-two days. But the interval between the passover and the day of atonement was always constant although about 6 days less than the number of days between the equinoxes. Unless the new moon happened to fall less than 6 days after the vernal equinox, this constant interval would make the first of Tisri come at the time of the first new moon following the autumnal equinox. The arbitrary Rabbinical position of fixing the various festivals according to a perpetual calendar permitted the paschal new moon on certain years to fall before the time of the vernal equinox, and this would bring the new moon for the first of Tisri fully two weeks, at times, before the autumnal equinox. But this is neither the Karaite position, nor is it the true Biblical position.--H.L.W.

- 12 Computed from tables of German "Jahrbuch" for 1844, pp. 58, 59; French "Connaissance des Temps" (for 1844), pp. 42, 43; "American Ephemeris Nautical Almanac for 1844;" "British Ephemeris;" (Fotheringham, J.K., Journal of Philology (XXIX) 57, 1903, London, pp. 105, 106; Hevelius, "Selenographia," Gedanum, p. 275.)
- 13 Midnight Cry, Oct. 3, 1844, p. 101.
- 14 Midnight Cry, Oct. 11, 1844, p. 118.

XIV. Full Ultimate Commitment. The final issues of practically all the leading Adventist papers before the great day of expectation now stress their absolute confidence in the October 22 expectation, and the chronological involvements heretofore specified.<sup>1</sup> The solemnity produced by this consciousness, during the last ten days preceding the crisis hour, is profound in its sobering and energizing effect. The leading Adventist spokesmen said, We are now actually living within the fateful 7th month!<sup>2</sup> The Snow and Storrs articles predominate in all Millerite papers, and editorial endorsements give full support. The Midnight Cry, for example, was issued on October 10, 11, 12, and 19--each with either the Snow or Storrs articles, or both. There were then no papers until after the "Day" had passed.

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<sup>1</sup> Advent Herald, Oct. 2, 1844, pp. 68, 69; Oct. 9, 1844, pp. 73, 76; Oct. 16, 1844, p. 88; 2nd ed., p. 81; Midnight Cry, Oct. 3, 1844, pp. 97, 98, 104; Oct. 11, 1844, pp. 117-120; Oct. 19, 1844, pp. 133, 136.

<sup>2</sup> Midnight Cry, Oct. 19, 1844, p. 133.